A SERMON

PREACHED

Before the Right Honourable

THE

Lord Mayor,

ALDERMEN,

And CITIZENS of

LONDON,

AT THE

Church of S. *Mary le Bow*, the Fifth of *November* 1684.

By *FRANCIS BRIDGE*, D.D. Rector of S. *Mildred Breadstreet*.

LONDON,
Printed for *Walter Kettilby*, at the Bishops-Head in S. *Paul's* Church-Yard, 1685.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK.

Smith Mayor,

Martis xi^mo *die Novembris* 1684.
Annoq; Regni Regis CAROLI
Secundi Angl' &c. xxxvi.

THis Court doth desire D^r. *Bridge* to Print his Sermon Preached at *Bow-Church* on the Fifth of *November* instant (being the Anniversary day of Thanksgiving for the Deliverance from the *Powder Treason*) before the Lord Mayor, and Aldermen, and Citizens of this City.

Wagstaffe.

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TO

The Right Honourable

Sir *JAMES SMITH*,

Lord Mayor

Of the CITY of

LONDON.

My Lord,

I SHALL make no Apologies, nor plead my unwillingneſs to appear in public. The whole deſign of my enſuing Diſcourſe, was to Preach up Loyalty and Submiſſion to Government: Upon the firſt notice therefore of Your Lordſhips Command

I

I was resolved to comply, lest I should contradict my Sermon by my own practice, in not shewing my self (what I truly am)

MY LORD,

Your Lordships most Humble
and Obedient Servant,

FRAN. BRIDGES.

A SERMON

PREACHED

Before the Lord *MAYOR*,

November V. 1684.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK.

PSAL. 58. 10, 11.

The Righteous shall rejoyce when he seeth the vengeance: He shall wash his feet in the bloud of the Wicked.

So that a man shall say, Verily there is a reward for the Righteous: Verily he is a God that judgeth in the Earth.

THE Book of *Psalms* is justly by one of the Ancients stiled ἡ Ψαλτικὴ τῆς πασῶν ὑμνολογία. The Choice and Flower of all things in other Books is Epitomized and briefly contained in this, and (in regard of the Poetry thereof) more movingly expressed. *Dionysius Hierarch. Eccles. c. 3.*

preſſed. But although this due Character ought to be given of the whole Book in general; yet there are ſome particular *Pſalms* written upon more ſolemn and remarkable occaſions, which may more deſerve and require our attention. This *Pſalm* bears a different title in the front, *Michtham*, a word derived from כָּתַם a Golden Song of *David*, אַל תַּשְׁחֵת deſtroy not. By which is declared the ſumm of thoſe petitions which are contained in *Pſalms* that have ſuch Titles as this is. *David* was now in ſome wonderful fear of death and deſtruction, therefore he prayeth unto the Lord, neither to deſtroy him himſelf, nor ſuffer the Sons of wickedneſs to lay hands on him.

In this Pſalm is contained both the Character and End of wicked men, and the juſt reſentment the Righteous ought to have upon ſuch occaſions. In the ſequel of this Diſcourſe I ſhall not think it impertinent to reflect upon the former part of the *Pſalm*, and take notice how the Character of *David*'s Enemies will ſuit with thoſe ſons of *Belial*, Children of Perdition, whoſe very principles are nothing but Rebellion and Deſtruction; ruin of Perſons, and ſubverſion of States makes up a great part of their Zeal and Religion, whoſe defeat and overthrow we this day joyfully

comme-

commemorate? Our Souls have escaped out of their Net, and they themselves are caught in the same Snare they privily laid to entrap their honester Neighbour. Thus the Day and the Text suit well together; we have seen *the vengeance, we have washed our feet in the bloud of the wicked, we may safely say, There is a reward for the Righteous; Verily there is a God that judgeth in the Earth.* Such Deliverances, and such remarkable Vengeance are as great instances of Divine Providence as any in the World. Such Discoveries as these come not by chance; wicked purposes so closely contrived, could not be unravelled by Humane Strength or Policy. It was an Almighty Goodness that made bare his Arm for our rescue; it was the Lords doing, and it ought to be marvellous in our Eyes. It is not necessary I should recite the particulars of our Danger, it being a story so well known, that few here present can pretend to be ignorant of it; and of so known Truth, that there is none can endeavour to perswade men it was a Fable, only a trick of State to oppress an Innocent Party, but would willingly lead us blindfold to a like Snare, never let us perceive the Danger, till we are fatally involved in it; then they will acknowledge and triumph in their own Actions, call them not Cruelty or

Injuſtice, but a due puniſhment for obſtinate Hereticks. They who are reſolved to keep no Faith with us, will have no Compaſſion on us: The Cruelties of Queen *Mary*'s Reign are not yet thought all Lies; Such, and no better entertainment may we expect from them, if we come under their Power; eſpecially if we approve our ſelves true Sons of the Church of *England* as now Eſtabliſhed by Law, and are obedient to that Doctrine and Diſcipline which they this Day endeavoured to overthrow.

I come now in a cloſer purſuance of the Argument in my Text (which alſo will be more proper for the Solemnity of this Feſtival) to take notice of the Nature and Quality of *David*'s Enemies, and ſee whether they be not Applicable to thoſe who were moſt deeply concerned in this days Treachery. In the firſt words of the *Pſalm* you may obſerve, whatſoever pretences they had to Righteouſneſs and Equity, Juſtice and Upright dealing, yet they contrive miſchief ſecretly; they keep it cloſe, till they find a fit time to vent it; there was a Number of them too, a whole Congregation in *Saul*'s Court, who ſought to undermine and diſparage *David* in all his actions and behaviour: Nay, to ſhow the unaccountableneſs of theſe Mens Enmity, he

ſaith

ſaith in *Verſe* 3. *They are eſtranged from the womb*, before any viſible Cauſe or Provocation could ariſe, an Enmity entailed upon their Nature; it comes to them by Inheritance, they derive it from their Parents; and though they ſpeak Lies, flatter and endeavour to deceive with pretences of Kindneſs, and ſhows of Friendſhip; yet they lurk in ſecret like a Serpent, and privily lie in wait to oppreſs the innocent Paſſenger, and their poiſon will ſoon appear; they cannot hide their Venome; they will be exerciſing miſchief, although it returns upon their own head, and proves Fatal only to themſelves. Nay, *Verſe* 4. *They are like a deaf Adder, that ſtoppeth her Ear, which will not hearken to the voice of the charmer, charm he never ſo wiſely*: Whatſoever kindneſs or reſpect may be ſhown to them, whatſoever perſwaſions or intreaties may be uſed, yet is their wrath implacable, and their malice irreconcileable; nay, many times the more favours they receive, the greater opportunities they take of doing miſchief; like the Snake which the man in the Fable took into his houſe almoſt dead with cold, cheriſhed it in his Boſom, and revived it with the heat, yet at laſt it roſe up againſt him, and had almoſt ſlain its Benefactor: And this I account the firſt part of the *Pſalm*. In the ſecond

cond part he devoteth theſe his Enemies to God's Judgment, and heartily prays, that he would take from them their Inſtruments of Cruelty; that he would aſſwage their malice, and confound their devices; deprive them of the opportunities to do miſchief, by reſtraining their wrath, and diminiſhing their Power, by *keeping them* (as he doth the Devil, 2 *Pet.* 2. 4.) *in Chains of darkneſs, to be reſerved unto Judgment*; This is compriſed *Verſe* 6. *Break their teeth, O God, in their mouth: break out the great teeth of the young Lions, O Lord*, &c. And happy is it for us that God will hear ſuch Petitions; that he will grant us Security againſt the ſubtle and undermining Adverſaries of his Truth, whoſe delight is in miſchief; who take great pains, compaſs Sea and Land, run to and fro over the whole Earth, under pretence of making Proſelytes, but in reality ſeeking whom they may devour. My Text I account the third part of the *Pſalm*, wherein is deſcribed the good Man's behaviour, in ſuch times of Vengeance as are here ſpecified; he will rejoyce that God hath vindicated his Honour, and ſecured his Truth; that the Diſpenſations of his Providence are not now ſo liable to the Cavils and Calumnies of the Scorner: Not that we ſhould imagine the Righteous Man here mentioned

tioned to be (as his Enemies were before described) a Person delighting in mischief; that hath pleasure and satisfaction in anothers Ruin; that will rejoyce at his Neighbours downfal, though it contribute nothing to his own rise, though he received no benefit or advantage thereby. Whatsoever the *Jews* might pretend to this, by that Commission God himself had given them for the total destruction of his Enemies therein mentioned, I am sure the Gospel allows no such Spirit, no such revengeful Temper, no Fire from Heaven to fall upon the obstinate and ungrateful *Samaritans*; therefore in the next words are contained the Reasons of this Joy.

1. That there is a Reward for the Righteous, that there is a Fruit of Righteousness, that it is an advantage and security to be Good and Vertuous; that though such Persons be oppressed for a time, yet they shall not totally be suppressed; but their Enemies shall fall before them, by hidden and unaccountable Methods of God's Providence; be consumed as Waters, which run continually, as a Snail which melteth, and be suddenly snatched away, as with a Whirlwind. There will a time come, when it shall appear to all Men, that the Judge of the whole World shall do Righteously. Therefore

2. It

2. It is ſaid, *Verily, he is a God that judgeth in the Earth*; we may ſafely truſt in him. It is a great temptation to queſtion Providence, when we ſee the wicked proſper, and all things in ſecurity about them, neither are they plagued like other men; On the contrary, Juſt and Innocent perſons are plagued all the day long, and chaſtened every morning: It is natural to infer (as the *Pſalmiſt* did, *Pſal.* 73. 13.) *Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency*: To what purpoſe is it that I have taken ſuch pains to ſerve God? that I have abandoned my own inclination to promote his Honour? that I have obey'd him with ſo great difficulty? Nay, the greateſt cauſe of my trouble hath ariſen from a ſtrict adhering to his Commandments, in that I have not ſwerved from his Precepts, or gone on in a way of wickedneſs and perverſeneſs, as others have done: How comes it to paſs that I am thus deſtitute and forlorn? The more I endeavour to pleaſe God, the harder meaſure I meet with in the World. This is very difficult to fleſh and bloud, and but few can attain the meaning of it: The Righteous himſelf is ready to ſtumble, and his feet to ſlip, when he perceives ſuch unequal diſtribution of Favours here below, and can hardly recover

recover himſelf, till he go into the Sanctuary of God, and there underſtand the end of theſe Men, *Verſe* 18, 19, 20. of the fore-quoted *Pſalm*; *Surely thou didſt ſet them in ſlippery places: thou caſteſt them down into deſtruction. How are they brought into deſolation, as in a moment? they are utterly conſumed with terrors. As a dream when one awaketh, ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image.* This the Poet excellently well expreſſeth, when he deſcribeth himſelf doubtful, whether there were a Supream Juſtice, as long as *Ruffinus*, a wicked and lewd perſon, was in ſuch proſperity: But when he ſaw his overthrow, and was acquainted with his Deſtruction, *Abſtulit hos tandem Ruffini pœna tumultus, Abſolvitque Deos*: It takes off the charge of Injuſtice from Divine Providence, and makes the Wicked and Profane, with horror and amazement, acknowledge *that there is a God that judgeth in the Earth*, that is able to exalt his Servants, and be fully avenged of all the implacable Enemies of his Kingdom. An eaſie Application will make out the Paralel I at firſt intended. We have almoſt every where in the *Pſalms*, Prayers againſt, and Thankſgivings for preſervation from attempts of this nature. *David*'s Enemies were numerous, whole Congregations of them; and have not ours been

Claudian.

ſo too? The beſt Men have been ſubject to moſt Trials; the maintenance of the true Religion is a great eye-ſore to all its Oppoſers; it cauſes Mutinies, Seditions and Rebellions, by thoſe who cannot endure the leaſt ſence of Duty. *David* was a Vertuous and Pious Man, not only God's Deputy, but his Friend too; a great Souldier, and a gracious Prince; and wanted no accompliſhment to oblige his Subjects to obedience and reſpect. Yet for all this did he find many Adverſaries, his troubles were innumerable, both from the Enemies of Religion, and the ambition of his own Family: And have not our Kings been perſecuted on every hand, ever ſince the Reformation, only becauſe they have been Defenders of the truly Ancient Catholick and Apoſtolick Faith? This makes both Papiſts and Fanaticks conſpire their overthrow; and all the mad Sects and Opinions in the World, however diſagreeing in other things, yet concenter in this one Tenent, to raiſe all the Tumults and Diſorders they can in a well-ſetled Commonwealth; and endeavour to break down the Hedge, that all the Beaſts of the Foreſt might enter in and deſtroy the Vineyard. This is that which only galls them, all other pretences are but frivolous and feigned, and till this grievance be removed, they will never

ver leave Petitioning or Remonſtrating againſt the miſcarriages of the Government. Give me leave to obſerve but one thing more before I conclude this point. The Doctrine and Diſcipline of the Church of *England* was that which the Papiſts this day ſo wickedly endeavoured to overthrow: They knew we alone were able ſubſtantially and rationally to oppoſe them, by the Truth and Antiquity of what we maintain, Doctrines as Ancient as our Saviour and his Apoſtles; the Government confeſſedly prevailing in the Church ſince the firſt founding of it, till ſome pretences, contrary to it, were ſtarted in the laſt Age: Theſe ſubtle contrivers of miſchief knew all other Structures would fall, and like *Babels*, end in the confuſion of Tongues, Quarrels and Diviſion among themſelves. I cannot but wonder how any of our Diſſenters, who have endeavoured to deſtroy the ſame Eſtabliſhment ſo lately, can excuſe their Ignorance or Hypocriſie in giving God publick thanks for the preſervation of that which they openly brand as Popiſh and Antichriſtian.

2. But then as *David*'s numerous and potent Enemies treacherouſly and ſecretly combined for his Deſtruction, ſo did the Enemies of this Day too: All Treaſons and Conſpiracies

ſpiracies are uſually tranſacted in the dark, they are properly the works of darkneſs, they cannot endure the clear diſcoveries of light, for fear they ſhould be detected. Was not this our caſe this Day? was there much more than a moment between us and Deſtruction? was not the Deliverance as remarkable as the Danger? We thought our ſelves ſecure from any contrivance of this Nature; our very Enemies ſeemed to behave themſelves with modeſty and moderation. But alas! they could not long hide their temper, like their Father, they muſt appear with their cloven Foot, the trueſt Emblem of Diviſion and Diſſention: They were not uppermoſt, and therefore muſt put the World into a Combuſtion; it was not enough for them to be the ſubjects of anothers mercy, unleſs they themſelves had Power and Authority for doing miſchief: This they contrived in ſecret places, in dark corners of the Earth; they properly thought to *undermine* us; their malice was reſtleſs and active; an Oath of Secrecy, and the Sacrament it ſelf were their *Præludiums* to our Deſtruction. Their Deſign was formed under ground, nearer the confines of Hell, acknowledging the grand Adverſary to be the Author of this device. The diſcovery of this contrivance was highly remarkable, a

Letter

Letter to ſecure one perſon, proved the ſafety of the whole Nation, and that by an Interpretation of the King himſelf, which ſeems little leſs than an Inſpiration from God, whoſe Vicegerent he was. This plainly proves there are ſome who are God's peculiar care, as Signets on his Right Hand, who as publick Perſons are reſerved to be a publick benefit. Theſe are they, who are in Scripture ſtiled *Gods*: For though their mould be no more refined, and their End the ſame with other Men, yet their Character and Authority is Divine; who ſo ſlights them, ſlights God, and cannot expect to deſcend to the Grave without a full and remarkable Vengeance.

3. Once more and I have done; *David*'s Enemies, though they did not indeed (yet ſeemed to) ſpeak Righteouſly: No queſtion they had fair and plauſible pretences in their mouths: The vindication of the Truth, and the Catholick Cauſe, were the Traitors pretences this Day; They come with Religion in their mouths, but Rancor and Malice in their hearts. Moſt of the Rebellions and Cruelties in the World have been tranſacted under the notion either of Religion or Reformation: *Holy Leagues, Solemn Covenants, Aſſociations*, and the like, have been the uſu-

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al Prefaces to ſuch undertakings. The bloudieſt of all projects have been ever coloured over with Godlineſs, becauſe the worſe any thing is, the better gloſs it willingly would have. Men of theſe Principles, however they have been led themſelves by the Spirit of deluſion, or endeavour to delude others, are ſtill very active and buſie; they come in Sheeps clothing, pretending Peace and Friendſhip, a concernment for our Souls, and a tender regard for our Everlaſting happineſs, but within they are ravenous Wolves; would convert us (as they did the *Indians*) by Murther and Aſſaſſination: What can we ſay of ſuch Men, who pretend this, not only Intereſt, but Conſcience; not only Gain, but Godlineſs; not only propagating their own Grandeur, but vindicating that Religion our Saviour came to eſtabliſh. If an honeſt Heathen were to be Judge, he would ſurely eſteem Chriſt's Doctrine (if it conſiſted in the Jeſuits Politicks) to be far more uneaſie than the Light of Nature: We were certainly more at quiet before, when we were left to our Natural principles, than by ſuch a ſuper-induced Revelation be bound to diſturb Societies, kill Kings, tranſlate Governments, and engage us in all the Broils and Tumults in the World; As if the Prince of Peace were a

Title only to cheat Men into an opinion of his Dictates; and when they were once so far Trepan'd, to instruct them in all unheard of Villanies, and unallowable practices abhorred by the more Religious, though more ignorant Heathen; and however contradictory such practices are to the peaceable rules of the Gospel, yet they have still the impudence to stile themselves of the Society of *Jesus*. Good Lord! what a pass are we now come to? The honest and immediate Successors of our Saviour, (nay, and he himself too) were quite mistaken, they lived but in the Infancy of Religion, discoursed all things with plainness and sincerity, had no guile or reservation in their breasts: But alas good men, Prophets and other Pen-men of the holy Scriptures how wofully were they mistaken! A new Sect of Christians are sprung up in the World, who have received greater Light and improvement, who are of more refined Principles and subtle Policies, who contradict all you have been exhorting us to. But I hope all such pretences to Religion will now vanish, and the works of darkness be made manifest; such as Envy, Hatred, Variance, Uncharitableness, Wrath, Bitterness. And whosoever they are that own such principles of resistance and disobedience to their lawful

Superiors,

Superiors, let them undergo the ſame puniſhment with the Rebels of this Day, and be truly ſtiled *Papiſts in Maſquerade*, while they own the moſt miſchievous of their Opinions.

Thus have we ſeen all the Arts and Malice of all the Adverſaries of Truth and Religion, conjoyned in the wicked purpoſe of this Day; it was contrived with Treachery and Perfidiouſneſs, principles abhorred by all generous Spirits from the foundations of the World: Nay, they acted with Deliberation, had Conſultations and Aſſemblies about it; it was not the product of a freſh and raſh Anger, which is commonly ſtiled a ſhort Rage or Madneſs; they had revolved it often in their minds, their wrath was of long ſtanding and reſolution, they conſulted about it a conſiderable time, many Months before; they had *Oaths of Secrecy* and *Seals of Confeſſion*, nay, the *Bleſſed Sacrament* it ſelf, that Cement of peace, is publickly profaned to the abetting thoſe horrid Maſſacres they deſigned.

But (God be thanked) the Vengeance is returned upon themſelves, their Counſels are defeated, their purpoſes diſappointed, their Deſtruction did ariſe as ſuddenly upon them, as they deſigned it for us; and their unavoid-

able

able ruin (the juſt reward of all Traitors) did tread cloſe upon their heels, and puniſhment from God did ſeize upon them. This, methinks, ſhould be enough to terrifie Men from attempts of this nature, if they did but conſider, that God Almighty will take the matter into his own hands; and though the hands of Magiſtrates may be weakned upon Earth, their Power impaired, and their Authority leſſened, yet he himſelf will avenge their Quarrel: No Traitor can exempt himſelf from Deſtruction, one way or other; God who is Truth hath ſaid it, and God who is Power is able to perform it; *Though hand joyn in hand, the Wicked ſhall not go unpuniſhed, Prov.* 11. 21. And who knoweth what their puniſhment ſhall be? inſcrutable as to the beginning, it ſhall come ſuddenly, without obſervation, in the manner we know not what it will be, and in the end who knoweth how long it ſhall laſt; it may reach as far as Hell it ſelf, and from thence I am ſure there is no redemption. Now what is our duty, but to rejoyce in this Vengeance, which was ſo great and ſo remarkable; we may (as it were) waſh our Feet in the bloud of thoſe that would have deſtroyed us. (2.) We ſhall acknowledge the Providence of God,

and the Rewards he affords unto the Righteous.

1. It is a pleaſant and eaſie Task required of us, to Rejoyce; our Duty and Priviledge are ſo cloſely joyned together, that we cannot perform the one without being made partakers of the other. I ſhall not think it worth my time at preſent, to ſet forth the lawfulneſs of appointing ſet Solemn days of Rejoycing, as this is, eſpecially when the days of *Purim*, and the Feaſt of the Dedication (which our Saviour honoured with his preſence) were not of God's immediate appointment: And that which may ſway moſt with us all, and convince us, it is not Conſcience, but Obſtinacy, and endeavour to leſſen the Magiſtrates Power, that the Diſſenters thus Argue, when they themſelves, beſides (if not contrary to) Eſtabliſhment, appoint ſet times of Humiliation and Thankſgiving; as if it were better, and more Orthodox from a Diſobedient Schiſmatick, than from the hands of a lawful Magiſtrate, whom God hath ſet over us. Taking it therefore for granted, that ſuch appointment of Feſtivals is lawful, let us ſee what we ought to do in them, to Commemorate and Rejoyce in God's Works. The Sabbath, and the Paſſover

Passover were commemorations of those great Works God had done for his People; and this Day the Destroyer past over our Dwellings, this is a Day of God's own making. All days indeed are alike Created by the Lord, whether Fair or Dark, all alike made by *Diespiter*, the Father of Days; though times of anguish and perplexity are looked upon as if they were not, Nights rather than Days, as *Job* said in his hasty fit: Yet when the Sun shines clearly, and we are under the bright influence of his comfortable Beams; this is a Day indeed, a Day of Gladness and Rejoycing; and such is our Day, a Day of God's making, to which he hath a peculiar Title. We may well say as they in the Gospel, (*Luke* 5. 26.) *We have seen strange things this Day.* Nay, *Ask of the Days that are past, and enquire from one side of the Heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it,* (*Deut.* 4. 32.) *Psal.* 126. 1. *When the Lord turned again the Captivity of Zion, then were we like to them that dream*; we were in a maze, knew not well what to think of it; it was none of Man's foresight or contrivance, and at such times every Righteous person ought to Rejoyce. God by black *Job* 3. 6.

Days calls us to mourning and lamentation, and it would be a Sin as ridiculous as odious in his ſight, in times of War, Famine, Peſtilence, &c. to appear with a merry countenance, in Feaſting and Revelling, and all the outward indications of Gladneſs and Security: So here God by theſe Deliverances calls us to Rejoycing, no heavy burthen. The word in the Text ישמח *ſhall Rejoyce* (ſaith *Vatablus*) may well be turned into an Optative, *let him Rejoyce*, which is much at one; for here is either the Practice of good Men, or the Duty couched in the Exhortation. If the Prophet had bid us do ſome great thing, ſhould we not have done it? how much rather when he calls us to Triumph and Exult in his Mercies? *Nehem.* 8. 9, 10. We have a pattern for ſuch exerciſes: *This Day is holy unto the Lord your God; mourn not, nor weep: Go your way, eat the fat, and drink the ſweet; and ſend portions to them for whom nothing is prepared; for this Day is holy unto the Lord; neither be ye ſorry, for the joy of the Lord your ſtrength.* Our Joy muſt not only be inward, but outward too; we muſt ſhow it in our countenances, and in our behaviour; we muſt publiſh it unto the whole World, that we Rejoyce in the rock of our Salvation, and that

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1. By acknowledging and owning of it publickly in the great Congregation, conſtitute a ſolemn Day, *in condenſis*, that we may ſtand ſo thick in the Church, as may fill it from the entry of the Door, to the very edge of the Altar; for ſo the Vulgar and S. *Hieroni's* Tranſlation of *Pſal.* 118. 27. ſeem to intimate, (*Conſtituite diem ſolennem in condenſis uſque ad cornu Altaris.*) *Open therefore to me the gates of Righteouſneſs, I will go into them, and I will praiſe the Lord.* It is not every Rejoycing will ſerve the turn, it muſt be a Spiritual Rejoycing; we come unto the Sanctuary, that is the firſt place we ought to appear in, and give publick teſtimonies of our Joy.

2. We are appointed not only a place where to meet in, but a Practice what we are to do when we are there; that is, Truſt in the Lord that judgeth in the Earth, and be aſſured there is a Reward for the Righteous; if we do well, it ſhall be well with us; he that hath done ſuch marvellous things for us already, will doubtleſs compleat his Mercy in our future preſervation. We may be well aſſured the Daughters of the Uncircumciſed would have made this a Day of Triumph; and we are delivered, not only

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to ſtand and cry out of the foulneſs of the Plot, or thoſe Deviliſh Monſters Actors in it, or bleſs our ſelves for ſo fair an eſcape; No, we ought to ſerve God in ſincerity, and perſevere in our Duty. When we are under the apprehenſion of danger, we are all Godly on a ſudden; but our *Goodneſs is as the morning cloud, as the early dew it goeth away, Hoſ.* 6. 4. is quickly ſcattered, and gone before the Sun be many hours high; but by our Obedience alone we ſhall preſerve our ſelves. To day indeed is a joyful day, but who knows what the next day may bring forth? the implacable Enemies of our Peace are ſtill working, the ſame Deſigns carrying on; our Sins are as many, and daring as ever; let us therefore pray to God, that he may be to us, as *Jeſus* is a Saviour, yeſterday, and to day, and the ſame for ever. If we can but truly pray, as the Church doth, *O God, we have heard with our Ears, and our Fathers have declared unto us the noble works thou didſt in their days, and in the old time before them*; it may very reaſonably follow, *O Lord, ariſe, help us, and deliver us for thine honour*. Let us plead God's former Deliverances, and by them have hopes of future Security: Let us make God our Friend,

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be fearful only of our ſelves, and our Sins, which cry aloud to God for Vengeance, make uſe of no unlawful means, either of Perjury or Subornation, and think by that to be Secured: This is a ſure way to appeaſe God's wrath, and more required at our hands than all the Revels and Bonfires of the Night, or the late over officious and fooliſh Zeal of ſome, to burn the Pope in *Effigie*. Thus have I done with my Text, and ſhow'd you both the Act and the Duty, Rejoycing, and Acknowledging, and Owning God's Providence in our own Preſervation, and that juſt Vengeance he executeth upon the Wicked.

I have but a few words for the Cloſe of this Diſcourſe, and ſo I ſhall diſmiſs you.

THere is a clamor in the mouths of many at this day againſt Popery; nay, and to take off the imputation from themſelves, they charge perſons with favouring that Party, who publickly and ſolemnly have diſowned all their proceedings. I ſhall not therefore think it amiſs, briefly to Exhort you, to take an eſtimate of Mens Affections to Popery by their Doctrines and Principles, and

and judge them ſo qualified, by deteſting or owning their Opinions, eſpecially in the buſineſs of Loyalty or Reſiſtance to Government; for *by their fruits we ſhall eaſily know them.* And I am afraid, by that time we have cloſely examined the ſeveral Parties, we ſhall find thoſe who make the greateſt noiſe againſt them, are the nearlieſt allied to them, eſpecially in practices of this Nature, for the Subverſion of an Eſtabliſhed Government; and this hath made the *Jeſuits* themſelves ſo often aſſiſtant at their Conventicles. Cardinal *Bellarmin* would have the quiet and ſubmiſſion of the Old Chriſtians conſiſt in this, *That they had not ſtrength enough to reſiſt*; ſo hath a late ſcurrilous *Apoſtate* too deſerved little thanks from the Primitive Martyrs of the Church, in that they were gentle and meek; it was neither Allegiance or Conſcience (in his opinion) but want of Strength; for elſe the Emperors had ſuffered, and not They. Such perſons as theſe juſtly admoniſh the Government to have a care, to keep them from Power and Authority; for they publickly Declare, they want not Will, but Force to Execute their Deſigns. Did not *Parſons*'s Book (under the name of *Doleman*) ſerve the turn of the Papiſts in the days of Queen

Queen *Elizabeth*; it was but Reprinted again in a *True Proteſtant* Character, and it ſerved the Regicides in the Year 48. and indifferent well ſince that time in the late Horrid Conſpiracy. *Calvin* and *Ignatius* had their Original much at the ſame time, and the chief of their Followers in their Writings have ſhown the ſame diſaffection to all Government, unleſs of their own appointment: And in the late Rebellion the Popiſh and Presbyterian Lords were generally obſerved to combine together. The Church of *England* (which is to be deſtroy'd under the fine Notion of adhering to Popery) hath always declared her Reverence and Obedience to Magiſtracy; and therefore hath always been the common Enemy both of Popiſh and Republican Recuſants. Our Saviour himſelf ſufficiently teſtified his Submiſſion to that Government which then preſided, although he could have commanded twelve Legions of Angels; a Power able to encounter and overcome all the Armies in the World. None could ſay the Diſciples after him Submitted for want of Force, they that could ſtrike *Elymas* blind, *Ananias* dead, and *had in a readineſs to revenge all Diſobedi-*

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ence, 2 *Cor.* 10. 6. would certainly (if Christ's Kingdom had been of this World) have had further Commission to stop the violent proceedings of all their Enemies. It is not always the Anointing of the Spirit required for our Subjection. *Josias* a King truly Godly and Religious, and *Cyrus* a meer Heathen, are both Recorded by the Prophets of the Lord, *Isaiah* and *Jeremy*. *David* a good King, and *Saul*, one of the worst of Tyrants, both Anointed. Royal Unctions give no Grace, but a just Title only; and therefore in Scripture it is not said, *Touch not mine Anointed*, while he Rules well, *in the Preservation of the true Religion*; while he is endued with extraordinary Vertues and Gifts of the Spirit, while he pleases the People; but because whatsoever he is, *He is the Anointed of the Lord*; *Dominion is not founded in Grace*; neither Priest nor People can pretend any thing in setting up the Lords Anointed. The Opinions of these wild Dissenters, for the Destruction both of Governours and Government, were derived from *Muncer*, *Knipperdoling*, *John a Leyden*, and the rest of their Hairbrain'd Prophets, condemned by all sober persons of the Reformation, particularly

ly by *Luther* in a Book written for that very purpose, where he plainly shews, That Magistracy is of God, and necessary for our good; and that whatsoever befals us, it is the part of a Christian to suffer the Cross; Prayers and Tears were the Primitive Christians Arms; they embraced *the Doctrine of the Bow-String*, (as it is maliciously represented by one scarce worthy the name of a Reformed Christian) and we never find them interposing with Sword and Blunderbus, or any other Offensive weapon whatsoever. I have not time to enlarge upon this Subject, and what hath been said is to vindicate the Loyal Sons of the Church of *England* from all Aspersions of this Nature; and that we may be all convinced, that all the *Stirs* and Tumults which have been in our Land have proceeded from the same Principle, whether in Papists or Fanaticks; and till this be quite rooted out, we shall never be free from Rebellion. King *James* was this Day destined for Ruin by the Papists: His Son King *Charles* the First was reserved out of their Hands to suffer Martyrdom by pretended Protestants; and our present Sovereign (whom God long preserve) hath had his

Troubles and Plots on all hands: But (God be praiſed) we are ſtill in a condition to give Thanks, to abhor the Practices and Poſitions of ſuch Men, whoſe only Piety is to make Religion a Cloak for Treaſon, and turn Rebels out of Conſcience: And let all that fear God rejoyce in his Name, in the midſt of this, and all other his Wonders in our Preſervation. For *the Righteous muſt Rejoyce when he ſeeth the Vengeance: he will waſh his footſteps in the bloud of the Wicked: So that a man ſhall ſay, Verily there is a Reward for the Righteous: Verily he is a God that judgeth in the Earth.*

So let all the Enemies of thy Truth, and thine Anointed periſh from thy preſence, O God, even all that have Evil Will at Sion; *ſo perſecute them with thy Tempeſt, and make them afraid with thy Storm: Fill their faces with ſhame, that they may ſeek thy Name, (O Lord) let them be confounded and troubled for ever, yea let them be put to ſhame and periſh, that men may know, that thou whoſe Name alone is* Jehovah, *art the moſt High over all the Earth.*

Earth. But let thy Truth and thy Righteouſneſs flouriſh; let the Throne of our Sovereign be Eſtabliſhed, all the Plots and wicked Devices of his Enemies brought to nought; ſo ſhall we always be praiſing Thee, and continually Rejoycing in thy Salvation. Amen.

FINIS.

Sermons Printed for Walter Kettilby, *at the Biſhops-Head in S.* Paul's *Church-Yard.*

Doctor *Hick*'s Sermon of Temptation, before the Lord Mayor.
's Sermon at the Act at *Oxford*, 4°.
's *Peculium Dei*, before the Lord Mayor.
's True Notion of Perſecution.
's Moral *Shechinah*.
's Sermon before the Lord Mayor, *Jan.* 30.
's Sermon before the Lord Mayor at the *Spittle*.
's Sermon at *Worceſter*, *May* 29.
Dr. *Sharp*'s Sermon at the *Yorkſhire* Feaſt.
's Sermon before the Houſe of Commons.
's Duty and Happineſs of Doing Good.
's Sermon at the Election of the Lord Mayor.
Dr. *Calamy*'s Sermon, *May* 29. 1682. before the Lord Mayor.
's Sermon *Sept.* 9. 1683.
's Sermon *Sept.* 30. 1683. before the Lord Mayor.
's Sermon *Sept.* 2. 1684. before the Lord Mayor.
Dr. *Smith*'s Sermon.
Dr. *Bisbie*'s Sermon, Proſecution no Perſecution.
Modern *Phariſees*.
Two Aſſize Sermons.
Dr. *Moore*'s Sermon before the Lord Mayor, 1682.
's Sermon before the Lord Mayor, 1684.
Mr. *Scot*'s Sermon before the Artillery-Company.
's Sermon before the Lord Mayor, *Decemb.* 16. 1683.
's Sermon at Dr. *Croun*'s Funeral.
Mr. *Lamb*'s Sermon before the King at *Windſor*.
's Sermon before the Lord Mayor.

's Ser-

's Sermon, wherein the Liberty of Humane Nature is Stated, Discuss'd and Limited.

Mr. *Wray*'s Sermon, The Rebellious City Destroy'd, *Sept.* 2.

's Loyalty protesting against Popery, and Fanaticism Popishly Affected.

Mr. *Resberry*'s Sermon at the *Charter-house*.

's Sermon at Sir *Alan Broderick*'s Funeral.

Mr. *Payne*'s Sermon at the *Brentwood* Feast.

's Sermon *Sept.* 9.

Mr. *Milbourne*'s Original of Rebellion, Preached *January* 30.

's Sermon *Sept.* 9. 1683.

Mr. *Battels* Assize Sermon at *Hertford*.

Mr. *Leigh*'s Sermon of the Keeping of Holy Days, Preached before the Right Reverend the Lord Bishop of *London*.

Mr. *Grail*'s Four Sermons: I. Of True Reformation of Our Selves.

II. Of Pious Reverence towards God and the King.

III. Of Just Abhorrence of Usurping Republicans.

IV. Of Due Affection to the Monarchy.

Mr. *Gascarth*'s Sermon at Duke *Lauderdale*'s Funeral.